

October 2
1930

1850

CENTENNIAL YEAR

1930

THE LATTER-DAY SAINTS'

MILLENNIAL STAR

ESTABLISHED IN 1840

"If we can, by the authority of the Priesthood of the Son of God, baptize a man in the name of the Father, of the Son, and of the Holy Ghost, for the remission of sins, it is just as much our privilege to act as an agent, and be baptized for the remission of sins for and in behalf of our dead kindred, who have not heard the Gospel or the fulness of it."—JOSEPH SMITH.

No. 40, Vol. 92

Thursday, October 2, 1930

Price One Penny

"MORMONISM" WILL NOT FAIL

PRESIDENT HEBER J. GRANT

(Concluded from page 685)

IT IS recorded that Joseph Smith made the following statement to Stephen A. Douglas: "Judge, you will aspire to the presidency of the United States, and if you ever turn your hand against me or the Latter-day Saints, you will feel the weight of the hand of Almighty God upon you; and you will live to see and know that I have testified the truth to you, for the conversation of this day will stick to you through life."

Joseph Smith had employed Stephen A. Douglas, time and time again, as a country attorney to defend him in the days of the persecution of the Saints in Illinois. He was familiar with the faith of the Latter-day Saints. He was familiar with all our persecutions and all of the falsehoods that were being told against us. He rose from an obscure country judgeship to defeat Abraham Lincoln for a seat in the Senate of the United States. Lincoln's campaign manager begged him not to discuss certain points, but Lincoln insisted on discussing those certain points, and his campaign manager told him that he would be defeated if he did. I have read some of those wonderful speeches by Douglas and by Lincoln, and they are marvelous. Lincoln made the remark, "If he answers these questions the way I expect him to, he will never occupy the presidential chair." When Douglas felt absolutely certain, beyond the peradventure

of a doubt, that he had the presidential chair of the United States in his own grasp, what did he do?

He thought as Cæsar of old thought to put at naught the words of the lowly Nazarene, who had declared that Jerusalem should not be rebuilt until the time of the Gentiles were fulfilled. The man who sat upon the throne in Rome, with the cohorts who had conquered the world, and with the Jews going back and singing songs of praise, undertook to rebuild Jerusalem, as Gibbon, an infidel author says. But great balls of fire burst out and scorched the workmen, and they had to abandon the rebuilding of Jerusalem, and he states that Cæsar acknowledged that the meek and lowly Nazarene had triumphed.

ATTITUDE OF DOUGLAS

Stephen A. Douglas could not deny truthfully but that the words of the Prophet had been fulfilled. What did he do when he was nominated and expected surely to be elected president of the United States? He said: "Nine-tenths of the inhabitants of Utah Territory are foreign born. They refuse to become citizens, or to recognize the government of the United States as permanent authority." A more outrageous lie than that was never perpetrated. He knew as well as he lived that the articles of our faith declare, "We believe in being subject to kings, presidents, rulers, and magistrates, in obeying, honouring, and sustaining the law." Yet he saw fit, because he thought he could brand Joseph Smith as a false prophet, to make this outrageous statement. He knew also, if he was at all familiar with Section 134 of the Book of Doctrine and Covenants, about our belief regarding governments and laws:

We believe that religion is instituted of God; and that men are amenable to him, and to him only, for the exercise of it, unless their religious opinions prompt them to infringe upon the rights and liberties of others; but we do not believe that human law has a right to interfere in prescribing rules of worship to bind the consciences of men, nor dictate forms for public or private devotion; that the civil magistrate should restrain crime, but never control conscience; should punish guilt, but never suppress the freedom of the soul.

We believe that all men are bound to sustain and uphold the respective governments in which they reside, while protected in their inherent and inalienable rights by the laws of such governments; and that sedition and rebellion are unbecoming every citizen thus protected, and should be punished accordingly; and that all governments have a right to enact such laws as in their own judgments are best calculated to secure the public interest; at the same time, however, holding sacred the freedom of conscience.

Douglas said: "'Mormons' are bound by horrible oaths and terrible penalties to recognize and maintain the authority of Brigham Young as paramount to that of the United States.'

This is another absolute falsehood. Brigham Young and all the leaders of this Church have taught from the day the Church was organized that the men who wrote the Constitution of the United States were inspired of the living God.

Douglas also said: "And that they expect ultimately to subvert the government of the United States to that of Brigham Young"—which is a falsehood. "That this alien government of Brigham Young is forming alliance with the Indian tribes, inciting them to hostility, and organizing bands of Danites, or destroying angels," all of which is false.

FULFILMENT OF PROPHECY

The *Deseret News* published these extracts that I have read to you and some others, and announced the words of the Prophet Joseph, saying: "They shall be fulfilled upon you. God will raise up a man, to defeat you, and you shall die a disappointed man." This was fulfilled, and we believe that God did raise up a man, a wonderful man. Let me read a tribute to Lincoln published in the *Deseret News*:

What inspiration there is in the life and work of this immortal figure! Born in the backwoods, he came from humble folk and humble surroundings. Keeping close to the great breast of mother earth, he found a strength and sweetness unknown to many men. He came to manhood and his career with an open mind, susceptible to the promptings of the Omnipotent; and in response to this attitude he found that God was ever on his side to help him in the notable endeavours which he made for the good of humanity. If ever a man seemed inspired and fortified by a power above his own, to do the work he was called upon to do, Lincoln was that man. And to his credit be it said that he had the courage to do his duty no matter what sacrifice or pain it might entail. In the end he gave even his life.

The outstanding keynote of Lincoln's character was his determined stand for law and order.

Lincoln said:

Let every lover of liberty, every well-wisher to his posterity, swear never to violate in the least particular the laws of the country, and never tolerate their violation by others. . . . Let every man remember that to violate the law is to trample on the blood of his father, and to tear the charter of his own and his children's liberty. Let reverence for the law be breathed by every American mother to the lisping babe that prattles on her lap. Let it be taught in schools, in seminaries, and in colleges. Let it be written in primers, in spelling books, and almanacs. Let it be preached from the pulpit, proclaimed in legislative halls, and enforced in courts of justice. In short, let it become the Political Religion of the Nation.

I quote from the first telegram sent over the Pacific Telegraph Company's line by President Brigham Young: "Utah has not seceded, but it is firm for the Constitution and laws of our once happy country."

There appeared in the *Anaconda Standard* a synopsis of some remarks by Rev. T. H. Martin of the Unity Church. I was confronted with the statement that these remarks were made by "Mormons," that they were lies, and I would probably be prosecuted for reading them publicly. This did not frighten me at all. The very next time I read them was in a meeting at Mount Pleasant. After the meeting, Brother Burus Cox said to me: "Brother Grant, I am the identical man who sent the *Anaconda Standard* to the *Liahona* to have Reverend Martin's remarks published."

The reverend gentleman says:

For a long time the following questions have been uppermost in my mind.

Is the church anything but a mere social organization? Is the Christianity of to-day the true doctrine of the Christ of the Bible? Has the so-called Christianity of to-day anything in it that ought to attract more than any other creed that is supposed to help humanity?

FREEDOM OF WORSHIP

I believe firmly and sincerely that many men and women not members of our Church are honest and true and as faithful to their faith as I ever dare claim to be to mine. I believe that all the various Christian denominations are doing a vast amount of good, and I do not want anybody to think for one minute that I do not respect and admire them for their devotion. Article eleven of our articles of faith reads: "We claim the privilege of worshipping Almighty God according to the dictates of our own conscience, and allow all men the same privilege, let them worship how, where, or what they may." I admire the men who are labouring for the salvation of souls.

Reverend Martin makes the remark that the ministers are working for personal aggrandizement. I do not believe it. To continue quoting:

I know that such interrogations will not be very savoury to many people, but knowing something concerning the church from top to bottom, and as I fear God and would rather be true than be esteemed, I fearlessly propound them.

The Christian community of the present is loud in its claims of vast conquest and remarkable victories. We are invited to see its acquired wealth, its tremendous expansion, and to hear the clang of its enormous and intricate machinery. But with all of this, I maintain that the Christianity of the present is face to face with a lamentable loss. The Christianity of to-day has acquired much; but in its getting it has lost its own soul; it has lost the Holy Ghost. No true man will dare to refute

this argument, for go where you may in Christendom to-day, you will find that our religion is void of the supernatural element which the Bible claims it must have in order to exist.

I bear witness to the fact that go where you may, all over the wide world, wherever the Gospel of Jesus Christ has gone, that the supernatural element has gone with the preaching of this Gospel; and men and women, during the last hundred years, by tens and hundreds of thousands have had special spiritual manifestations whereby they have joined this Church.

The commission to the early Christians was that they must be imbued with power from on high, and then go and baptize all nations in the name of the Holy Ghost, and that power was always manifested when they performed the deed.

The Christian religion of the present is merely a social code and has nothing in it whereby it could claim a divine origin. It is truly pitiable to behold the church religion of to-day trying to save this sinful world.

THE CHURCH OF GOD

We declare to all the world that we have the divine origin. We claim that the identical man who baptized the Saviour of the world ordained Joseph Smith and Oliver Cowdery to the Aaronic Priesthood, which has the authority to baptize; and he then commanded them to baptize each other after they had received that divine authority. We proclaim to all the world that Peter, James and John, the Apostles of the Lord Jesus Christ, the identical men who stood at the head of the Church after the crucifixion of the Saviour, laid their hands upon these two men and ordained them to the Melchizedek or Higher Priesthood, giving them divine authority to seal the Holy Ghost upon men.

The church of to-day is the church of man, not the church of God. I predict its crashing to pieces like a ship on the rocks before a heavy sea, in the near-by years, unless there is a mighty turning to God in our ranks.

Rev. Martin's sermon was delivered in 1910. Practically a hundred years before that time, the boy Joseph announced that the Saviour of the world told him that the churches of to-day had gone astray, and that he would be the instrument in the hands of God in establishing again the true Church of Christ.

"We have a great educated school-made ministry, but an unconverted ministry." I think I have shown to you that some few hundreds are not converted according to Albert Beveridge. "We have a great host on our church rolls, but they are, with but few exceptions, an unconverted host."

Nearly every man, woman, and child who embrace this Gospel are converted or they would not embrace it; because there is intense opposition to the Gospel yet, all over the world.

There are periods in the Christian Era we look back upon with wonder and admiration. In those days men were convicted of sin and a judgment to come.

To-day men are convicted of sin and the judgment to come, and they repent of their sins and go down into the waters of baptism.

Then the more-than-human element was visible in our creed.

All over the world the more-than-human element is visible in our creed. In every land and clime we have gathered converts from every religion under heaven, and I have never heard of a single missionary to Great Britain, to South Africa, or to any other place, coming home and saying: "I have found that this Gospel called 'Mormonism' is not true, and I have joined the Church of England," or some other. So it is one of the most stupendous miracles in all the world, if this Gospel is not true, that we can convert ministers quite frequently and honest, God-fearing men and women from different religions, and that none of our missionaries come home to tell us that God has revealed to them, because of their magnificent lives, that this Gospel is a fraud.

Holy men had heavenly visions. Sickness was cured by spiritual power.

Sickness has been cured by spiritual power time and time again. It is not my purpose to stand here and talk of wonderful visions and dreams and revelations that have been given. I could occupy hours. But let me say one thing, and that is, that eight out of nine doctors gave me up to die, and it was set up in type ready to be released, because I had to die. But a promise had been made to me through the gift of tongues (and Reverend Martin says that the gift of tongues is not now in the church) by my wife who is now dead, that I should not die until I had lifted up my voice in many lands and in many climes, proclaiming the restoration of the Gospel to earth. Since that time I have recovered, and I have lifted up my voice in England, Ireland, Scotland, Wales, Germany, France, Belgium, Holland, Switzerland, Norway, Sweden, Denmark, Canada, Mexico, Hawaii, and in far-off Japan, bearing witness that God lives, that Jesus is the Christ, that Joseph Smith was a prophet of the true and the living God, and that "Mormonism," so-called, is in very deed the plan of life and salvation.

May God help me and you and every soul who has a knowledge of the divinity of this work, to live it so that our lives will proclaim it to those who know not the truth, is my humble prayer, and I ask it in the name of Jesus our Redeemer. Amen.—Address delivered in the Tabernacle, Salt Lake City, Utah, U.S.A., on Sunday, August 24th, 1930.

HISTORICAL REVIEW OF THE FRENCH MISSION

ELDER J. ROGER FECHSER, MISSION SECRETARY

THE year 1850 marked the beginning of the French Mission, when John Taylor, who afterwards became President of the Church, in company with Elder Curtis E. Bolton, arrived in Paris. On December 1st, 1850, Brother Taylor baptized five persons at the Ile Saint-Ouen, Paris. Among those to receive this divine ordinance was Mr. L. A. Bertrand, a man of wide experience and profound learning.

Elders Taylor and Bolton commenced translating the Book of Mormon into the French language on December 2nd, 1850. The Book was later divided into chapters and verses, and provided with references by James L. Barker and Joseph E. Evans. Shortly after the Book of Mormon was first published in French, the Doctrine and Covenants was translated by A. A. Ramseyer, and published in part.

Brother Bertrand was called to the presidency of the French Mission in 1859 by Brigham Young, and under his able direction, many conversions were made in France, Switzerland and Belgium. Especially in Switzerland and Belgium did the work of the Lord prosper, whereas in France the harvest was not of an encouraging nature. Thus it was deemed advisable by the Church authorities to abandon French territory for a season.

However, on October 15th, 1912, a conference of the French speaking Elders of the European Mission was called to convene in Paris, presided over by President Rudger Clawson. In the course of his remarks, President Clawson said he thought that this meeting would be recognized as the most important one yet held in France, as the time had then arrived for the reorganization of the French Mission; in fact, it would be its first official organization.

A letter was read from the First Presidency—then consisting of Presidents Joseph F. Smith, Anthon H. Lund and Charles W. Penrose—at this meeting, authorizing the brethren to organize the French Mission, with branches at Lausanne, Lyons, La Chaux-de-Fonds, Paris, Nenchatel and Geneva, taken from the Swiss-German Mission; also the following named branches of the Netherlands Mission: Liege, Seraing, Verviers, Brussels and Lille; the total population of the new French Mission was 399. Elder Edgar Brossard—who recently served as chairman of the United States Tariff Commission at Washington D. C.—was sustained as president of the French Mission at that time. The headquarters of the new Mission were then in Paris.

On May 7th, 1914, President Brossard was honourably released from his presiding capacity. Under his direction the Mission

(Continued on page 698)

THURSDAY, OCTOBER 2, 1930

EDITORIAL

M. I. A. SLOGAN FOR 1930-1931

WE STAND FOR LOYAL ADHERENCE TO LATTER-DAY SAINT IDEALS.

IDEALS

IDEALS determine the course of human life. No one rises above his ideals. They overtop power, wealth and education. "As a man thinketh, so is he," and as his ideals are, so he acts. Ideals are a safe measure of a man.

Ideals form the horizon of our vision; they are the standards of our actions, our highest conceptions: they represent that which we desire to become, the goals in the game of life.

To be serviceable, ideals must be fostered. They must be used, that is, one must strive to attain them, otherwise they die. That is the first law in the kingdom of ideals. The second is equally important. They must be constantly growing. They can not be high to-day and low to-morrow, else they suffer corruption.

Three ideals are as cornerstones in Latter-day Saint aspirations: Health of body, clearness of intellect, soundness of spirit. Prevention of disease, physical, mental and spiritual, is the high ideal of Latter-day Saints. Therefore, laws of health have been set up: "The Word of Wisdom for the body;" man can not "be saved in ignorance" for the mind, and "the glory of God is intelligence" for the spirit.

Three ideals are means to accomplish man's high desire: Unyielding obedience to the laws of truth, making us eagerly willing to be as clay in the hands of our Maker; genuine love for our fellow men, giving us strength to give more to our neighbours than we can expect from them; and never-ending progress, the restless striving to rise higher as the days increase, which exceeds mere eternal existence as the mountains rise above the sea.

These and a thousand like ideals, embodied in the Gospel of Jesus Christ, will produce the race of super-men, world helpers, for whom the world has long hoped. Superb in body, powerful in intellect, resistlessly sound in spirit, in character, they will become the world's directors, to lead humanity nearer to salvation on earth and in heaven. They will ascend the golden stairs of eternity, all others following, holding their ideals ever

before them, ever using them, ever seeking perfection, ever coming nearer to the stature of their Father and their God.

A noble hope, emerging steadily into reality, resides in this year's slogan.—W.

P. RULON CHRISTENSEN

A FRIEND and faithful co-worker has been called home to his Maker. We bow, with grief in our hearts, to the will of the Master, grateful for the noble service, the unflinching integrity of our brother, and for our privilege of knowing him.

Elder P. Rulon Christensen served in the French Mission first as a traveling Elder from June, 1926, to September 1st, 1928, when he was set apart to succeed President E. C. Rossiter as President of the French Mission. He met the responsibilities of this important calling with unusual, intelligent devotion, and when he was released on January 1st, 1930, he had accomplished much for the promotion of the work of the Lord among the French-speaking people of Europe. Sadness covers the Elders and Saints of the French Mission at the passing of this beloved brother, friend and leader, and all who knew him in Europe will sense the loss of a great spirit.

During his twenty-nine years of life on earth, President Christensen accomplished much good for himself and his fellow men. He qualified first for a teacher's diploma; then took his university degree in science. During his high school and college years he took, active, successful part in athletics and student journalism, and was president of the student body in one of his junior college years. He was principal of an elementary school one year and of a high school one year. He acquired excellent proficiency in the use of the French language. After his release from the mission field, he entered the university of Paris, where, last June, he took his diploma in French history and literature. After completing his studies he hurried home, arriving in Ephraim, Utah, his home town, on July 9th, 1930.

Brother Christensen was of a warm and tender-hearted nature. The writer remembers the many occasions on which he spoke of his desire to go home early in the season so as to be of help to his father during the busy season of summer. His thoughts were most frequently upon the needs of others.

P. Rulon Christensen may well be an ideal for the youth of the Church of Christ. May his bereaved parents and brothers and sisters be comforted in their sorrow.—W.

When you are so devoted to doing what is right that you pass straight on, disregarding what men are saying about you, there is the triumph of moral courage.

(Concluded from page 695)

had made fine progress; the number of members increased; there was order and system in all transactions and work. Elder Benjamin F. Howells, President of the Paris Conference, was chosen to act as Mission President on May 7th, 1914.



GOLDEN L. WOOLF.
President, French Mission.

War was declared between France and Germany on August 1st, 1914, and it became impossible for Elders in Belgium and France to tract. Meetings were continued, and everything possible was done to comfort Saints and friends afflicted by the conflict. However, on August 6th, the situation became more serious. Our Elders were forced to leave the branches at Liege, Namur and Seraing. After stopping a short time at Brussels, they went to London. So necessary was it to leave Belgium that many of the missionaries were forced to go without their trunks and suit-cases. Happily, none were injured. District President W. H. Wiley wrote from London that every Elder from the Liege District had safely arrived at London.

A telegram was received on August 30th, 1914, from Hyrum M. Smith, president of the European Mission, instructing the president of the French Mission to release all missionaries labouring in that Mission. This action was prompted by the gravity of the European situation. The instructions were immediately carried out.

Shortly after the World War terminated in 1918, missionary work was recommenced in European fields. Missionaries were again active in French-speaking territory, but they were organized as divisions of the Netherlands and Swiss and German Missions.

However, on December 26th, 1923, under the direction of European Mission President David O. McKay, the French Mission was again organized comprising the French Conference, taken from the Swiss and German Mission, and the Liege Conference, taken from the Netherlands Mission. Elder Russell H. Blood, who was then Secretary-Treasurer of the European Mission at Liverpool, was called to preside over the new Mission, with headquarters at 12 Avenue de la Gare des Eaux-Vives, Geneva,

Switzerland. The Mission was officially reborn on January 1st, 1924. At that time, there were two hundred members and children in the Liege Conference, comprising the branches of Liege, Seraing, Brussels and Lille. The name of the Liege Conference was changed to "Belgian" Conference on April 10th, 1924, by President Blood.

President Russell H. Blood was honourably released on August 31st, 1925, and Elder Ernest Rossiter was appointed as his successor. Brother Rossiter had previously fulfilled a mission in Belgium in 1908, and was thus acquainted with the French tongue, and well qualified in the important task set before him.

Elders Alon S. Fife and Arthur Newman were sent on October 18th, 1925, to open up the work at Luxembourg, near Belgium; but after a few weeks of proselyting, they were compelled to withdraw from that country due to public opinion being stirred against them.

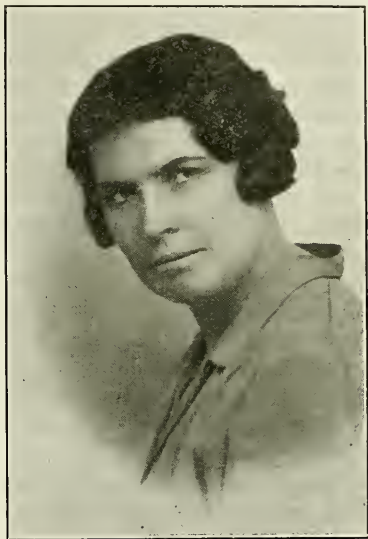
Under the able direction of President Rossiter, construction was commenced on two chapels, one in Liege, another in Seraing, Belgium. The Paris District was also created, composed of the Paris, Tours, Orleans and Nantes Branches.

On November 3rd, 1926, six sisters of the Lyons branch were organized into the first Relief Society in France, by Sister Venus R. Rossiter.

During the supervision of President Rossiter, great progress was made in France. Many young people were attracted to the Gospel through English classes given by the Elders.

The latter part of August, 1928, Elder P. Rulon Christensen succeeded Brother Rossiter as president of the Mission. Elder Christensen had laboured in the French Mission for over two years, was well acquainted with the language and Mission problems, and at the time of his appointment, was the president of the Liege Branch.

Through the efforts of Elder C. Lowell Lees, the first supervisor of the Mission Auxiliaries, the first issue of the French Mission periodical, *L'Etoile de la Mission Francaise*, was published in November, 1928. This paper, which at first was composed of a few mimeographed sheets, is now a twenty-four page, monthly,



BETH C. WOOLF.
President, French Relief Society.

printed publication, and its success has been greatly due to the support of the missionaries and members.

Elder Golden L. Woolf, who laboured in the French Mission from 1912, the time of its formal organization, until 1914, presiding part of the time over the Lausanne Conference, assumed the duties of Mission President in December, 1929, when President Christensen was released. President Woolf was accompanied by his wife, Sister Beth C. Woolf, now president of the French Mission Relief Society, and their three children.

The Centennial anniversary of the Church of Jesus Christ of Latter-day Saints was fittingly observed in all the branches of the French Mission. It brought with it a refreshing feeling of enthusiasm and willingness to work. At the present time, under the capable direction of Mission President and Sister Woolf, the missionaries and the members of the Church are combining their efforts for the continued progress and success of the French Mission.

THE MISSIONARY SPEAKS

POWER OVER EVIL

JOSEPH SMITH SAID: "A man is saved no faster than he gets knowledge, for if he does not get knowledge, he will be brought into captivity by some evil power in the other world, as evil spirits will have more knowledge, and consequently more power than many men who are on earth." The power referred to here is not necessarily earthly power, or earthly domain, but rather spiritual power, will power, determination. Such power may be obtained through knowledge.

Knowledge is a clear perception of a truth or fact and may be gained in the following manner: Information obtained from a reliable source, if put into practice, becomes knowledge to the seeker. Such knowledge gives to a person power—power over any evil influence attempting to frustrate righteous purposes. Power within a group should also be sought after, and comes through working in harmony. "In unity there is strength." Latter-day Saints should endeavour to work in unity, that they might have power to overcome the concentrated efforts exerted by Satan to destroy the purpose of earth-life.

Power over Satan is our aim. Let us, during this anniversary year, do our utmost to gain that goal—individually by gaining knowledge through living in accordance with the teachings of the Saviour, and collectively by working in unity for the upbuilding of God's kingdom on earth.

ELDER T. BYRON JONES, MANCHESTER DISTRICT.

OUR FREE AGENCY

Personal freedom is among our greatest possessions. God

regards His children as intelligent beings, and has conferred upon them the right to choose the path they wish to tread. Within this sphere of free agency, are wonderful opportunities for self-development. Thus, the success or failure of our careers depends upon ourselves.

If we follow the divine pattern in shaping our lives, we will reap untold blessings. But blessings are predicated upon obligations. God has placed in our hands a rich vineyard. We are left to cultivate it or neglect it. In order that we will have ample room for growth, God has filled our lives with complexities. Difficult problems tax our judgment to capacity. Very often our trials seem too severe to bear. Many of our joys are concealed in our sorrows.

God does not compel us to do right. We are left to use our free will, to legislate in matters pertaining to our conduct, to pass our opinions on matters involving our well-being, thus developing the intelligence we have been given. But with God's plan in force, we are protected from the temptations of Satan.

Earth, then, is a severe testing ground for us, and through the exercise of our free agency, we are able to either loath or enjoy the fruits of our labours.

PRESIDENT HERBERT C. FLETCHER, Hull District.

MANCHESTER DISTRICT CONFERENCE

THE Spirit of the Lord was poured out in rich abundance at the Manchester District Conference held in the Cooperative Hall, Manchester, on Sunday, September 21st; it was one of the most successful on record.

Through the personal invitations extended to thousands by the missionaries in their door to door tracting and the newspaper publicity obtained by the efforts of Sister Maude E. Cummard, many interested people were present who had never before attended a Latter-day Saint meeting; there was an attendance of nearly six-hundred—mostly non-members—at the evening session.

Members of the District produced the pageant, "The Awakening," at the morning session. At the afternoon meeting, local members told the history and purpose of the various auxiliary organizations, and a report of the District showed increased activity and progress. Elder Jack Cummard was sustained president of the District, succeeding President Paul A. Peterson. The Priesthood members and the Sisters separated into departments, receiving valuable instruction from President A. William Lund and Sister Gwendolyn Lund, respectively.

Several missionaries spoke and bore their testimonies at the evening session; and the audience, which filled the hall to capacity, was thrilled by the inspirational address delivered by President Lund.

Reporters from every large newspaper in Manchester were present at each meeting, and very favourable reports with pictures were noted in the Press the next day.

On Saturday, September 20th, a spirited District contest took place. Manchester Branch won first place. On Monday, a very profitable Elders' meeting was held, after which a banquet was served.

The following mission authorities and traveling Elders were present: British Mission President A. William Lund, (Sister Josephine B. Lund was detained in Birmingham through the illness of one of the staff members); Sister Gwendolyn Lund and Elder William Kenneth Lund of the British Mission Office; Elders Richard C. Badger and William D. Callister of the European Mission Office; President Paul A. Peterson (released), President Jack Cumnard, Sister Maude E. Cumnard, and Elders William T. Trembath, Alma C. Palmer, Willard M. Yates, Ralph C. Fletcher, LeGrande Sharp, Andrew R. Cluff, Carl Condie, Henry B. Squires, Howard L. Armstrong, T. Byron Jones, Blayney J. Barton, Eldon C. Ririe and Richard M. Cowan, of the Manchester District; President Eugene Romney, Jr., and Elder H. Wendell Jacob, Liverpool District; President Lowell R. Rich, Newcastle District; President Owen M. Wilson, London District; Elder Ernest P. Leishman, Norwich District; Elder R. Eldon Crowther, Bristol District; Elder Thomas R. Butterfield, Leeds District.

ELDER WILLIAM T. TREMBATH, District Clerk.

FROM THE MISSION FIELD

Doings in the Districts: *Birmingham*—An opportunity of spreading the truths of "Mormonism" was opened on September 7th when President Virgil J. Smith and Elder Cyrus W. Greaves were invited to attend the National Adult School Union and lecture on the natural resources and development of Western America. A further invitation was extended these brethren to give more lectures.

Leeds—A large gathering of members of the Leeds District and their friends enjoyed a day of games and outdoor activities at Batley Park, Batley, on August 30th.

Manchester—Reports and instructions were given at the officers' and teachers' union meeting of the Manchester District held at Manchester on Saturday, September 6th.

At a baptismal service held on September 13th, at the Manchester chapel, four persons were baptized by President Paul A. Peterson, and Elders Jack Cumnard and Eldon C. Ririe. They were confirmed the same day by Elders William T. Trembath, Henry B. Squires, LeGrande Sharp and Carl Condie.

Newcastle—On August 30th, fifteen persons were baptized by Elders Raymond Searle and Arlow W. Nalder at a baptismal service held in the Sunderland chapel. They were confirmed members of the Church

the same day by President Lowell R. Rich, and Elders Joseph R. Greenhalgh, Raymond H. Swenson, Raymond Searle, Leo V. Toombs, Howard A. Thorn, Colin M. Edward, Ural Sheppick, Harold E. Dean, Richard G. Johnson, Russell R. Phillips, Fay E. Bates, Clarence H. Taylor, Wayne H. Nielson and B. Kenneth Lunt.

Norwich—One person was baptized by Elder Elbert G. Adamson at a baptismal service held in the Norwich Branch chapel on September 7th, and was confirmed by President A. William Lund.

Nottingham—The members of the Derby Branch thoroughly enjoyed an outing at Castle Donington on September 10th. An interesting tour was made of Donington Hall and Park where many of the German war prisoners were interned during the War. Refreshments were served in one of the spacious rooms which once served as a prison cell.

At a baptismal service held on September 13th in the Arnold Baths, Arnold, five persons were baptized by Elder Alexander R. Curtis. They were confirmed members of the Church the next day, Sunday, in their respective branches by the traveling Elders present.

Scottish—At a baptismal service held in the Gorbals Baths at Glasgow, on September 20th, eight persons were baptized by Elders J. Ferrin Gurney and DeVon Y. Stewart. They were confirmed members of the Church at Sacrament meeting, Sunday, September 21st, by Elders J. Ferrin Gurney, Frank S. Campbell, William O. Tolman and S. Albert Smith.

The members of the Edinburgh Branch and their friends thoroughly enjoyed an evening's entertainment consisting of a delightful program and games on September 17th. Refreshments were served.

Branch Conferences: Of the Lancaster Saints, Liverpool District, held in the home of Brother John Bell, on August 31st. An interested group of friends and members of the Church thoroughly enjoyed the meetings.

Of the Dudley Port Branch, Birmingham District, held on September 7th. "Prayer" was the theme of both sessions. President Virgil J. Smith, and Elders Cyrus W. Greaves, Arthur S. Gailey and O. Horton Transtrum were present.

Of the Preston Branch, Liverpool District, held on September 7th. A large number of members and friends enjoyed the programs presented.

Of the Gravesend Branch, London District, on September 7th. "Mormonism's Future, A Challenge to Personal Worthiness" was the theme of the day. President Owen M. Wilson and Elder Paul B. Larsen attended.

Of the Mansfield Branch, Nottingham District, held on September 14th. The theme, "The Second Coming of Christ," was ably presented in song and speech by the members and the traveling Elders before a large congregation. At the evening session, four persons baptized the previous day were confirmed. President Harold B. Rowell, and Elders Roland G. Manning, William S. Costley and Alexander R. Curtis were the missionaries attending.

Of the Hull Branch, Hull District, held on September 21st. "We Thank Thee O God for a Prophet" was the theme of the day. President Herbert C. Fletcher, and Elders Glenn S. Barton, Stephen S. Moore and Thomas A. Lambert were the missionaries present.

Of the Grimsby Branch, Hull District, held on Sunday, September 14th.

'One Hundred Years of Latter-day Prophets' was the theme carried out at the Sunday School and evening sessions. President Herbert C. Fletcher, and Elders Thomas A. Jones, George E. Knight and Stephen S. Moore were in attendance.

THE URGE

WHAT is this that steals our sweet contentment,
That bids us not to rest on laurels won?
It is an urge that gently, yet austere,
Points out the way to greater things not done.

It tells of hidden potencies and powers
For us to claim with confidence serene.
With curtain drawn, it keeps from view grim failure:
In rainbow hues it paints the distant scene.

On, on we go, nor mind the thorn and briers
'That line the narrow, stony mountain path;
For joyfully we glory in the climbing,
Undaunted by the storm king's deepening wrath.

HELEN KIMBALL ORGILL.

DEATHS

ANDREWS—Sister Sarah A. Andrews, age 63 years, of the Newcastle District, passed away on June 27th. Funeral services were held in the cemetery chapel on June 30th under the direction of President Lowell R. Rich. Elder Leo V. Toombs dedicated the grave. This Sister was dearly beloved by non-members as well as members of the Church.

JENKINS—Sister Martha Jenkins, of the Kent section of the London District, passed away at the age of 90 years. Funeral services were held in the family home under the direction of Paul B. Larson. The grave was dedicated by Elder G. Dwight Wakefield.

BRITISH MISSION ADDRESS: A. WILLIAM LUND, PRESIDENT, 23 BOOTH STREET, HANDSWORTH, BIRMINGHAM

CONTENTS

"Mormonism" Will Not Fail... 689	P. Rulon Christensen ... 697
Historical Review of the French Mission ... 695	The Missionary Speaks ... 700
Editorials:	Manchester District Conference 701
M. I. A. Slogan for 1930-1931 696	From the Mission Field ... 702
Ideals ... 696	Poetry: The Urge... ... 704

EDITED, PRINTED AND PUBLISHED BY JOHN A. WIDTSOE, 295 EDGE LANE
LIVERPOOL